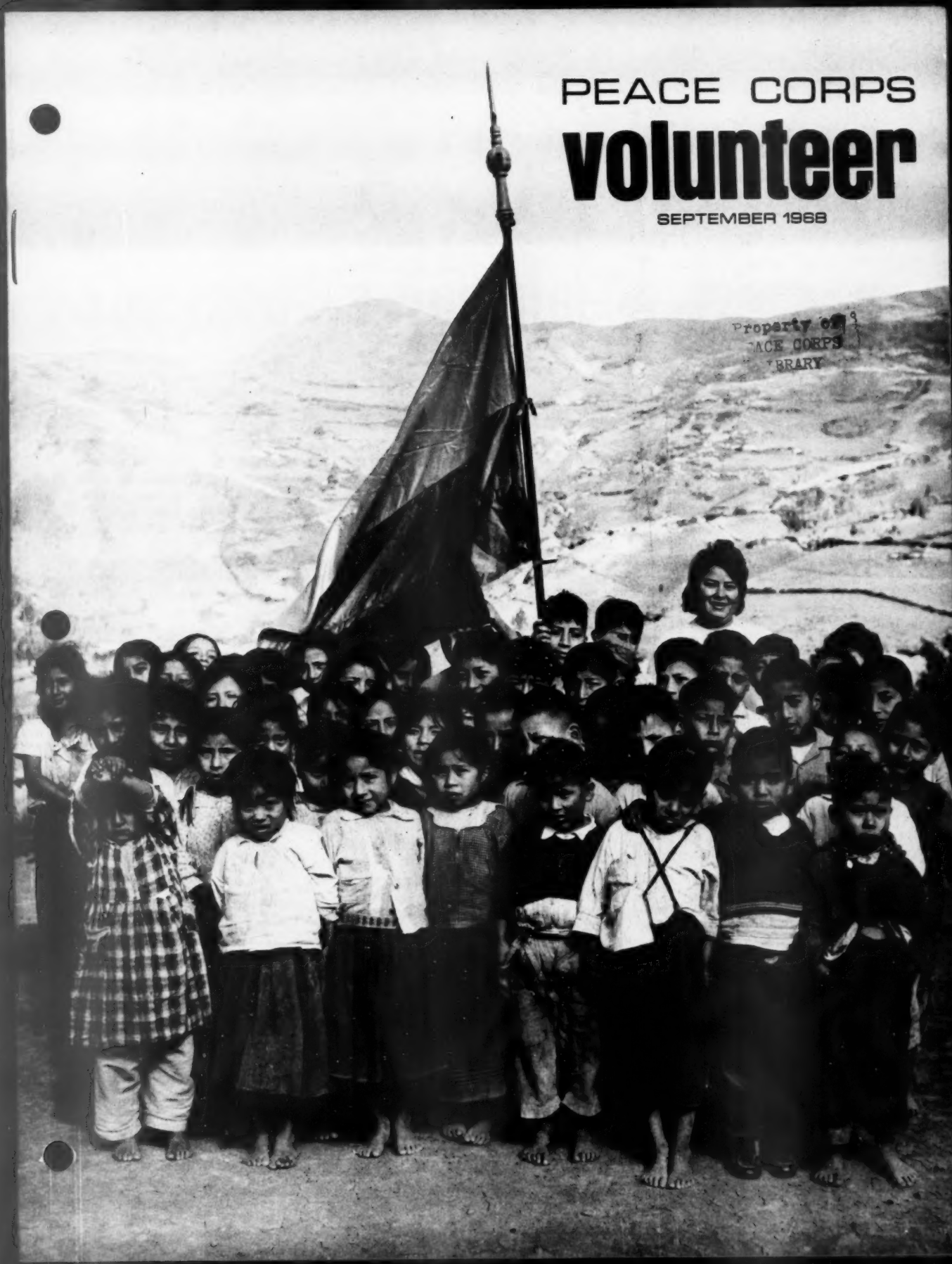

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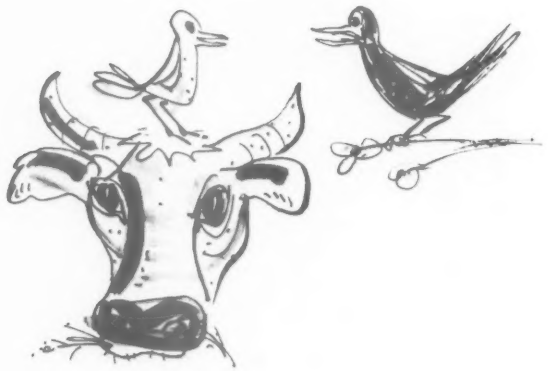

THE TICKBIRD AND THE THRUSH, a fable?

One lazy December afternoon, a West Indian thrush was floating in the cool southeast trades after a bold raid on three kitchens.

A down-draft carried him toward a cow pasture. As he had grown up under the hoofs of cattle, the thrush paid little attention to the clumsy beasts. Indeed, he felt some disdain for them because a mean-tempered old girl had almost trampled him once while he was trying to filch a few grains of her feed.

Suddenly he screeched, "Yawk," as a thrush has a way of doing when it is startled. There, sitting on the back of one cow was an elegant white bird, calmly preening itself.

The thrush fluttered awkwardly to a branch that brought him eye to eye with the newcomer.

"Where'd you come from?" he demanded abruptly as soon as he'd caught his breath. He fixed the other with a hostile stare. It was the only way he knew how to deal with strangers.

"Africa," the white bird replied serenely.

"Where's that?"

"Toward the morning sun, a long way east of Barbados."

The thrush flapped angrily up and down on his branch.

"Why'd you come over here?" he exploded.

"To debug your cattle."

"To what?"

"To help you develop a better breed of cattle by protecting them from ticks and other insects. I'm a tickbird, a cattle egret." The white bird's modest tone failed to hide his pride.

"Incredible!"

"Why? Don't you want debugged cows?"

"To hell with the cows. Especially if they won't fork over a little grain. Tell me, whitey, what's in it for you?"

"For me? I guess I just like helping cows. Even when it means going a long way to do it."

"Man, don't your own cows need debugging? Why bug us?"

"Because you didn't have anyone around to do the job until I came."

"Thank God there's only one of you."

"Oh, more are coming. It takes one of us to an animal to do a good job."

The thrush thrashed the branch with his wings.

"You African tickbirds are moving in here without ever consulting us local birds? Fantastic!"

The thrush flew off in a rage to agitate for the immediate expulsion of the foreigner. As he pulled a bloated bug from the cow's back, the tickbird wondered why the thrush failed to see that the island needed a cattle debugger. What, he asked himself, could be more obvious?

MORAL: For most of the world, credibility, like grain, is a scarce commodity.

By PHILLIPS RUOPP

Charles Duncan, a former Volunteer and Peace Corps Fellow, now an associate director in Iran, is not to blame for the fable. I found it elsewhere. However, he is responsible for pinning down for me the most useful concept for thinking about an exchange in the southern Vermont hills between The Experiment in International Living and the Peace Corps last February. After the first session, he remarked that a Peace Corps Volunteer must be credible to the people among whom he is living and working. Exactly.

The theme of the seminar, honored more by the questions that were launched at us as openers than by our discussions, was the future of voluntary service abroad. While that future may be perplexing, nothing will affect it more than the individual volunteer's credibility to the people he hopes to help.

This is equally true of voluntary service at home.

The examination of our assumptions and programs and actions must, of course, be continual. Credibility requires regular exercise in self-evaluation and change.

What is a volunteer? Jack Wallace, vice president of The Experiment, touched off a lively debate when he said that, in his opinion, a volunteer can be paid a living wage and still be a volunteer. He went on to suggest that the idea of a career in international service does not inevitably contradict the spirit of voluntarism.

It seems to me that it is the degree of his credibility, not the degree of his sacrifice, which characterizes the in-

In Peace Corps, mutuality is the key to

The credible Volunteer

dividual who freely assumes personal responsibility for performing some public service. If a man's social role, attitudes, behavior and life style are credible to the people of the host country with whom he is working, surely he has achieved, in his relations with them, those qualities which we attribute to the Peace Corps Volunteer at his best.

It is fortunate for the Peace Corps that it is not the degree of his sacrifice that makes a volunteer. If it were a question of sacrifice, few Peace Corps Volunteers would be credible. As someone pointed out at the seminar, it is not unusual for host country villagers to think of Peace Corps Volunteers as "rich, young people."

A volunteer is an enigma to his aunts and cousins. He must make himself credible to his host community at this risk of appearing incredible to his home town. Cumulative experience has enabled voluntary service organizations, including the Peace Corps, to strengthen the relevance of their personnel and plans and activities. They are less naive, more realistic about the tenacity of old patterns, less hooked on American know-how, more responsive to the values which give meaning to the lives of others, less dogmatic about the way the world is supposed to be run, more troubled by the distortions in American society.

Credible service

We have lost the confidence we once had that somehow Americans belong everywhere in the name of progress. That is why domestic voluntary service appears more credible than service abroad to many students at our colleges and universities who would have been Peace Corps enthusiasts a few years ago.

As the sides in the cold war at home have become increasingly polarized, the credibility of many forms of voluntary service has been hurt. The reaction of Black Power militants in this country against white civil rights workers will be paralleled abroad by sharpened resistance to American intrusion and influence. At the seminar, Brent Ashabranner, deputy director of the Peace Corps, stressed the accelerated growth of racial pride and ardent nationalism throughout the Southern hemisphere. It is the kind of nationalism which will take nothing for granted. Nor should it.

The Peace Corps' credibility will be judged with an increasingly wary and hostile eye. The rules of the game will be changed frequently, and we will be expected to behave credibly according to the new rules. As Mr. Ashabranner pointed out, this will mean finding new channels and new forms for providing the outside assistance needed by developing countries. Each new approach must address itself to the priorities of the countries where Volunteers are assigned. Where we have attempted to impose our own, we have been left high and dry after the first polite expressions of interest. Agreeing with the foreigner is a time-honored way to defuse him. Paul Sack, director of the Peace Corps' office of program planning, underscored the fact that, to be useful, the Volunteer must have a job to do which fits into the country's development strategy and is comprehensible to its people.

Mutuality is the key to credibility. It has to be defined *for each program* through give and take with host country leaders, not only at the ministerial level, but above all at the local level. At the ministerial level our aims must be acceptable to those who administer the country's development plans. If they are not, we won't last long. At the village or neighborhood level, the Volunteer's presence and activities must be welcomed by the people themselves.

No Volunteer can cover his vulnerability with whole cloth. He is not likely to please everyone. Within his host country, will service that is credible to the dominant minority also be credible to the majority for whom radical social change is the only hope? Will voluntary service which is credible to other governments always be credible to the United States Congress? Questions of this kind can only be answered country by country and program by program.

Political factors

The Peace Corps is, rightly in my opinion, active in countries with governments ranging from effective representative democracies to authoritarian regimes of the right or left. This position does not, however, exempt us from examining the political implications of our activities. Development is not only social and economic. It is inescapably political. There is never a guarantee that a service program, no matter how nonpartisan and altruistic, will not be exploited for partisan political purposes.

A voluntary organization must be sophisticated enough about host coun-

try politics to know when it is being used for purposes that will skin the wrong cat. It must sometimes be prepared to face the fact that it can no longer cooperate with a government without acting contrary to the interests of the people it claims to serve. That is what Father Huddleston did when he closed the Christ the King School in Johannesburg, rather than turn it over to the South African Government. The history of voluntary human service is punctuated with political collisions.

Politically sensitive self-scrutiny is a quality which Volunteers and prospective Volunteers clearly expect the Peace Corps to demonstrate. It is a mounting expectation, its edge sharpened by the events of the past seven years. Our policies and practices must be responsive to it if the Peace Corps ideal is to remain believable to the kind of young people who are attracted to voluntary service. It is ironic that the Peace Corps' survival should depend on two increasingly antithetical constituencies: Campus and Congress.

North and south

Finally, there is the widening fissure between the highly industrialized countries and the rest of the world. It will grow steadily harder for the dependents of our machine-dominated culture to make themselves credible in the Southern hemisphere without special education and experience. The success of America's technological and industrial revolution has, generation by generation, deprived more and more of us of the ability to understand the life situation of peasant farmers. Nothing reflects the psychological price we have paid for our uneasy middle class material security as fully as the general failure of white America to be moved by the desperation of the ghetto black. Instead, the majority applaud preparations to suppress rebellions, even though the applause may echo mockingly in the desolation to come.

The new goal of the voluntary service movement is neither relief nor amelioration, though it seeks to lessen immediate suffering as it works to eliminate the causes of inequality. Voluntary service is based on the necessity and possibility of institutional change. The object of any voluntary service program should be to help people acquire the capacity to act on their own behalf. Experience has taught us that voluntary service is in fact concerned with power: personal skill, group cooperation, economic productivity, and political appeal. If politics is the art of the possible, it is also often the only possible art that will release the resources needed for human development.

I have said that the key to credibility is mutuality. Mutuality means shared power. That is why there is serious consideration in senior Peace Corps circles of ways in which overseas staff positions can be progressively filled with host country nationals. Mutuality will also require a renewed effort to increase the ranks of exchange volunteers in the United States from countries where Peace Corps Volunteers are working.

A withering existence

Mutuality has been withering both as an ideal and a fact. The United Nations is a diplomatic foyer, useful as a lobby to serious negotiations, but little more. I can recall when bilateral aid was advocated as more hard-headed and practical than the earlier multilateral emphasis. Predictably, the attempt to gain prestige and influence by stamping everything "Made in America" has boomeranged. Perhaps the consequences will be disastrous. Good ideas and programs may suffer with the bad, as America retreats from the blows into a neo-isolationism, cheered by the right and left alike. Even the Peace Corps, which costs next to nothing, may go to the block. If it does, the most ingenious governmental embodiment of the fragile spirit of mutuality between peoples will be killed.

The Peace Corps Volunteer can be consistently credible abroad. I have suggested the terms. If he meets these terms, he will be credible on the American campus. Whether or not Congress will support this kind of credibility is a question of incalculable importance. Without the Peace Corps, America would lose its insight into two-thirds of the world. It is this accumulating insight which gives me some hope that as a people we may be able to respond creatively to the forces which are shaping the future, from the Potomac to the Mekong.

Phillips Ruopp is director of the Division of Institutional Relations, Office of Planning, Program, Review and Research. Before joining the Peace Corps a year ago, he was dean of the College of the Virgin Islands, where he worked with the Virgin Islands Peace Corps Training Center in developing methods for cross-cultural community involvement training. He is editor of the book, APPROACHES TO COMMUNITY DEVELOPMENT.

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ON THE COVER: Ecuadorian school children. See page 5 for more of Ecuador.

People of Cañar and Chimborazo provinces in the Andes of

ECUADOR

A moment of rest during *fiesta*.

"Thirty-eight years I have lived on this *hacienda* . . .
All my children were born here. I produce just
enough to live on . . . Everyone is alone; everyone endures."

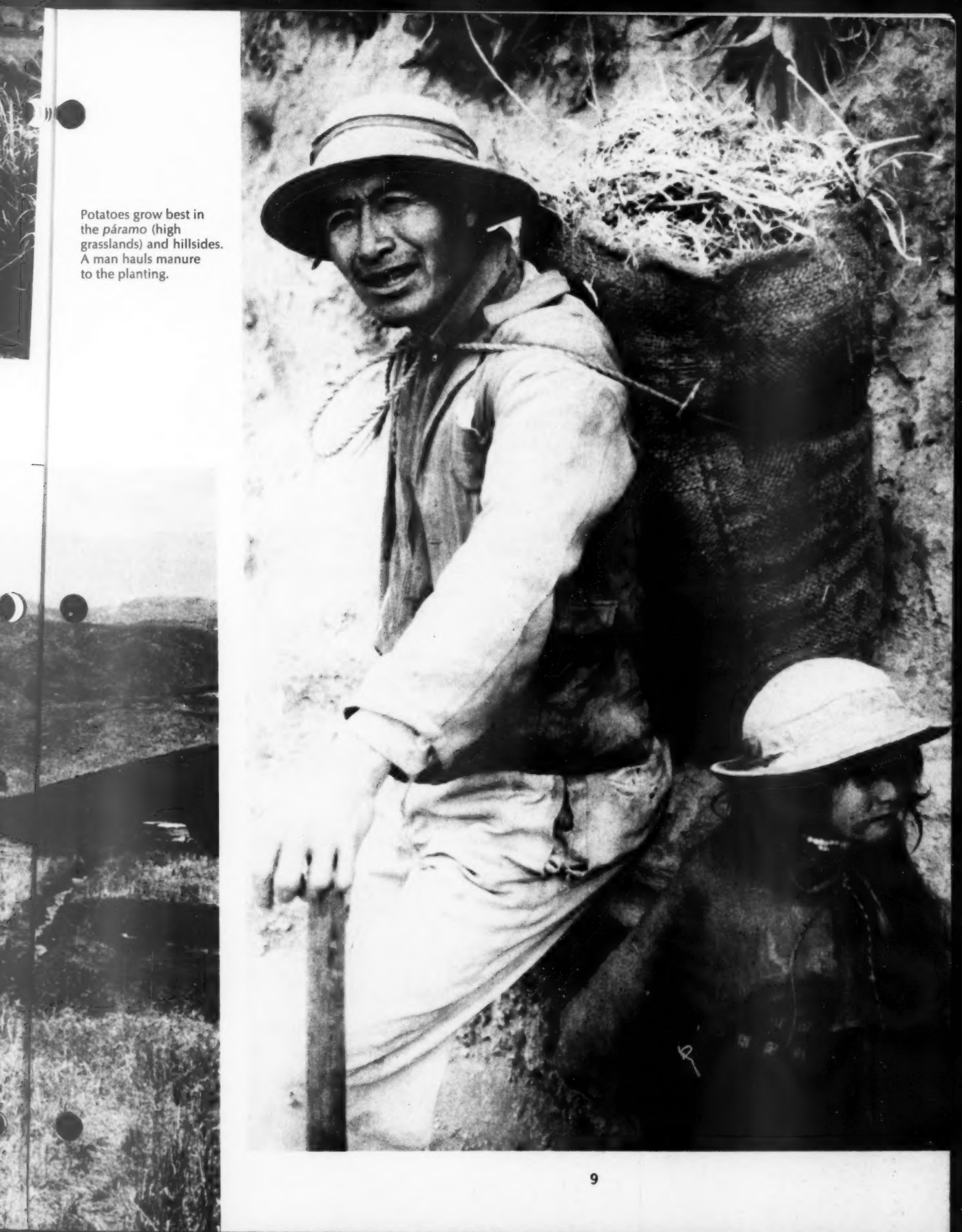
"Our planting season
runs from March to
December. We plant
potatoes, wheat, barley
. . . Little by little,
field by field."

ng season
March to
We plant
heat, barley
little,
."

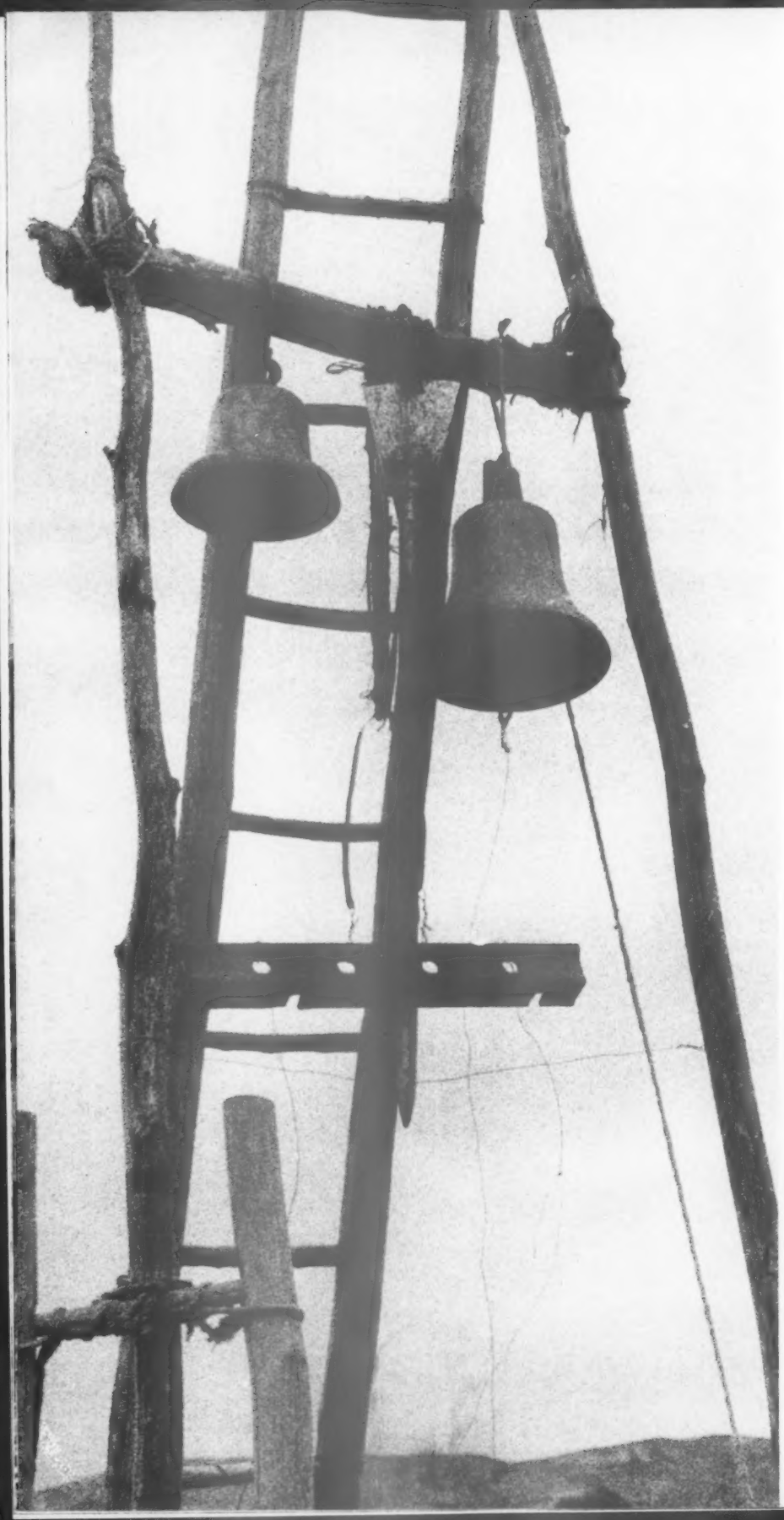
When the *bocinas* (reed horns) sound, the clowns and dancers prepare to lead a procession to the parish town as part of the *fiesta* of Saint Peter and Saint Paul.

Cecilia spins her wool into thread. The spindle is made from the plant stalk nearby; the whorl is a small potato.

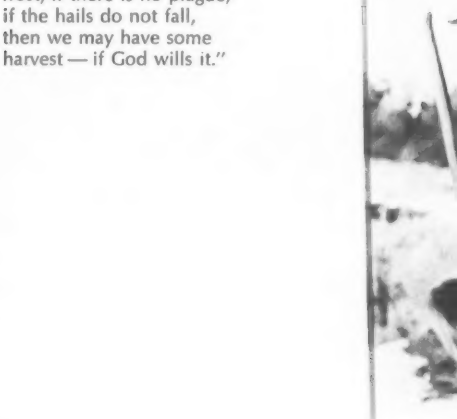
The *hacienda mayordomo* (superintendent) speaks with an agrarian reform agronomist. This land was sold to the *hacienda* serfs now harvesting it.



Potatoes grow best in the *páramo* (high grasslands) and hillsides. A man hauls manure to the planting.



"If there is no punishment from God, if there is no frost, if there is no plague, if the hails do not fall, then we may have some harvest — if God wills it."



Sheep are taken to pasture daily. In the afternoon, the women will return to their homes with the anima

Pablo, half deaf and childless, joins the carnival pounding a rhythm on his drum.

The Spanish upright loom allows faster weaving than the indigenous back-strap looms. But the fabric is inferior protection from rain and cold.

An Easter Sunday celebration culminates Holy Week with masquerading, music, mass and parades.

"And if she does not die she will own many sheep and her husband will be a *cabecillo* (Indian leader)."

Photographs in this section were taken by Peace Corps Volunteers John Brandi and Michael Scott, and Stanford University anthropologist Alan Koloseike. Taken in the Ecuadorian provinces of Cañar and Chimborazo, the photos are part of a larger exhibit used in *campesino* leadership training. The exhibit was designed to provide a brief glimpse into the life of the peasant in the Ecuadorian Andes.

A woman harvests barley with a sickle, the most common agricultural tool.

A leader of the volunteer movement looks at

Service: past and future

By ALEC DICKSON

Let us start by looking back, if only to discover how far we have come and perhaps to question whether we are in fact on the right road.

My mind goes back 12 years to a poverty-stricken village in Iraq, where I was working with a team of international experts. Suddenly I asked myself, what were we doing there? Why were the students of Baghdad not there beside us? It was their country, their future, their fellow countrymen. Even if they were only in the first year of study in engineering, medicine or education, they would have had something to give. It would be they who would be able to bring about a spread of what we were trying to do.

Then a feeling of despair would come as one considered the difficulties that would stand between that hope and its realization. How could one get through to the dean of the university that this should be an integral part of the students' training and education? How could one get through to the students themselves? And then there came a feeling that perhaps this situation might be helped by the arrival of young people from elsewhere who would not only be willing to work in the slums and the villages but would feel that this was the most important thing for them in the world at that moment. Perhaps that might be the initial stimulus.

That was 12 years ago. I have to confess that little has changed in my mind, for of all the goals and objectives that volunteers can set for themselves in an export program, this perhaps might be the greatest achievement of all—that they have evoked a response among local young people; that this has become an ongoing, on-giving process.

Now the scene changes very radically. It was at Columbia University in New York some seven years ago where I watched the training program unfold for the first contingent of the Peace Corps bound for Sierra Leone to work in up-country schools. Coming from my small volunteer program in Britain, my wife and I were bedazzled by the splendor of the program. Area studies, language laboratories, peer group evaluation, protection against culture shock, etc. Here was the cream of American youth being prepared for this assignment. It was at this moment that my wife asked the organizer, "Have you thought of sending these people 2,000 yards down the road, so that they can sense the feelings in a Negro school in Harlem, so that they can be immersed in the atmosphere of a Puerto Rican youth club?" There was an appalled silence. Then came the reply, "Good grief, ma'am, no. You don't know what you are suggesting. Why, it's really wild down there!" One felt that something didn't add up in this situation. Here was a great nation preparing an elite group of its young manhood to tackle the problems of the jungles of Africa and Asia, while skirting, oh so carefully, the wilderness on its own doorstep.

Of course, that omission was remedied in months. And in the later establishment of the VISTA program there was a complete answer to any criticism implied. But I think there are still elements in this situation which concern us all. Have we the right to be pressing our charity (because that is still how it is looked upon by many) on others if our own house is not in order? The interrelationship of what our export volunteers are doing in other people's countries with what we ourselves are preparing to do in our own is, I believe, much closer, much more intense, much more interlocked than we could ever imagine.

'Have we the right to be pressing our charity on others if our own house is not in order?'

The third incident I look back to is an unforgettable visit to a training camp or educational institution in the Los Angeles district. Among the Negroes, the whites, and those of Catholic, Spanish-speaking origin, one was at once aware of a sense of purpose, unity, identity and comradeship quite uncharacteristic of ordinary life in America. What was ironic was that this was a camp for delinquents, with every single boy there involuntarily, and with a police record. Why among these young people did morale shine so brightly—more brightly, perhaps, than in any training center or university campus that I had visited throughout a long tour of the States? It did because, you see, they were not just there for their own rehabilitation, but to protect those wooded hills against the ever-present danger of forest fire. They had a radius of 50 miles, the engines of their trucks were kept permanently warm, and you did not have to be a very percipient observer to feel what this meant to these young people—to sense that California had need of them, that they were, so to speak, on active service to the United States. One pondered the implications that here, in a great country, it was in a camp for young offenders that one was seeing, paradoxically, the realization of William James' famous phrase about "the moral equivalent of war."

Why was it that it was only through a breakdown in their own lives, an appearance in court and sentence by a judge that they were to have this

feeling that others needed them? A few days later, returning to Britain, I stopped for a day in New York to share my deep impression of this experience with a trained professional social worker and asked, "Why can't one reproduce this situation everywhere?" He replied sourly, "Well, show me the urban counterpart of a forest fire here in New York and we'll get going."

What is significant in this incident for our purpose here? First, not one of these youngsters had volunteered, but nevertheless each was going through the cathartic experience of feeling that he counted, that he was wanted. Is it so very important whether they have come forward on their own initiative? Is it essential that they would have volunteered? Or is it the final result which matters—that they should feel needed?

Then there is the question which is so often put: which is more important—the social need, the human problems that volunteers are going out to help solve, or the development and maturity of the young people themselves? Experience convinces me that one is impossible without the other. You cannot easily fool young people today. The experience of service will only be of benefit to them if they themselves are convinced that the problem to which they are hastening, the need to which they have been assigned, is in fact a genuine one. If they sense that it is something faintly phoney, something that has been contrived for their benefit, they will reject it and the experience will be of no significance to them. So the answer must be that it is a marriage of two separate needs, the one incomplete without the other.

My third feeling is this. Paradoxically, what is being done here in the Job Corps may perhaps be of more significance to countries suffering from the discards of their educational systems—the tens of thousands of unemployed, ex-school youngsters of Africa—than what is sent to them under an export volunteer program.

'The experience of service will only be of benefit to young people if they are convinced that the need to which they have been assigned is a genuine one.'

So much for the past. What of the present? I have returned from a recent tour of Asia with a feeling that there is a disenchantment with the results of Westernized schooling. While our students here in the West are rebelling against authority, I have the feeling that some governments in Asia, Africa and Latin America are in fact reacting against their own educated youth. They fear that there has emerged an "illegitimate elite" entering into enormously privileged experiences of education, unearned through any personal contribution to the needs of others. In effect, these governments are saying to their students: "If society enables you to get an education so much more valuable than what most of your fellow citizens can get, then you have to give something in return."

A country where this is happening effectively and harmoniously is Iran. The Shah has shown what can be achieved by the conscripting of high school graduates into Iran's Army Education Corps.

Another example is India. I was present when Mrs. Indira Gandhi said to a gathering of Indian students, "Social service in the West may be a luxury for young people; for our young people here in Asia it is a necessity." The Indian government has now decided that no students at the university shall receive their degrees until or unless they have given something to India.

Surely the question facing us is: How can we help these people? How can we help this aspiration to be effective, to contribute to social needs and to be of real significance in the development of their young students? In some countries, under the circumstances which I tried to describe, the arrival of still further volunteers from Europe and America is not so much a reinforcement as a reproach to their own young people. How can we channel our volunteer aid so that it accelerates the process whereby their own young people grapple with local needs? And here again is this paradox: the response of young Americans to VISTA, the response of young people in my own country—the readiness which they show to come forward for less glamorous tasks at home—could be as great an encouragement to the young people in Africa and Asia to tackle their own development problems as the arrival of export volunteers from overseas.

'In some countries, the arrival of further volunteers from Europe and America is not so much a reinforcement as a reproach to their own young people.'

There are four different roles for volunteers that I would identify. The first I would call, simply, *front line relief*. For example, in many mental hospitals the staffing situation is tragic, even scandalous. Some would call this just a stop-gap approach. What medical superintendent, they would ask, would actually prefer to use young volunteers? What he requires is trained, adult, qualified, permanent staff. Nevertheless, when social services utterly vital to human well-being are at stake or endangered, I see nothing disreputable, nothing dishonorable, nothing ridiculous in hoping that young people will step forward into that breach, into the front line of defense.

In fact, in these situations of appalling staff shortages, the quality of service could well be improved rather than lessened by the presence of young volunteers, working in relays. It doesn't seem to be important whether they go on to make their careers in that particular aspect of medicine or the social services. Our kind of society is dependent on a spread of concern. This would be a true concept of democracy, not just a particular procedure for registering one's vote, but a sharing of the burdens, a participation in the sufferings of others, a recognition of the needs of others, because one has worked at the grass roots.

How is this to come about? Very few of us have given attention to the urgent need for the re-structuring of

the social services. If this massive involvement of young people is to be made possible, then the most searching analysis of the social services is needed. For example, in a hospital situation (or equally in a school situation) what actually is required of the nursing role or teaching role? I think it is the training of our professionals in the intelligent, imaginative use of young volunteers that is most urgently needed today. We have to persuade the professionals—in teaching, in nursing, in the social sciences generally—that we are not threatening them professionally. In my country all professionals and trade unionists react strongly against the idea of "dilution." But in the future their role will be that of captain of a team of volunteers, responsible not only for the well-being of people in their care but also for the imaginative deployment of the team. This is not to diminish their status—it is to enhance it.

How many seminars, courses and conferences have been held on the training of volunteers? But it is the sponsors, the "consumers" of volunteers whom we should really be training. Happiness and success are not dependent only on the volunteer; they depend equally on that government official in country X, on that project director in country Y. Does he understand how to make imaginative, sympathetic use of volunteers? In our work in Britain we have had the experience that if you invest in one tea party for a group of medical superintendents or hospital matrons or directors of penal institutions to share their experience, then the cost effectiveness—the return for your investment—will be worth 20 courses of training for young volunteers.

That is just one role for volunteers —front line relief in institutions and situations where an acute shortage of staff has also become a chronic shortage. We pass now to what I think is a more subtle field, a *"bridging" situation*. In such situations, to be young and to be a volunteer are the greatest assets enabling you to make a breakthrough in human relations which perhaps the professional, precisely because he belongs to the establishment, cannot achieve. It is significant that some of the most intelligent and sensitive of the young people who are coming to us today are saying, in effect: "I don't want to give, I want to share—and, if necessary, to suffer alongside." Perhaps this is inarticulate, perhaps it is vague in its emotional content, but it is significant that some of the finest are expressing themselves in this way.

'It is the sponsors, the consumers of volunteers whom we should really be training.'

The young are resilient; they can survive unscathed the initial impact of a closed block in a mental hospital or an experience in a reformatory where they are totally unprotected. It can be hard on them, but this is not the real shock. You can prepare volunteers against every kind of danger —save that of discovering on arrival that they are not needed at all, or only in a "decorative" capacity. Volunteers are romantics—unless they have this vision of a world that is different from the world they see about them, they would not be volunteers. And if they are young, as our's are, in their hearts they see themselves riding off as knights in shining armor. To discover then that there is no need for their service can be devastating.

But to return to the concept of sharing—it is one of the most subtle, one of the most meaningful roles that the young volunteer can play today because it entails an element of reciprocity, a readiness to receive, which absolves volunteers of the accusation of being condescending and patronizing.

I think of one volunteer whom we placed in what might be called a ghetto school in an area of London receiving hundreds of Asian immigrant children. Working himself to a point of exhaustion in school until the late afternoon, returning to his lodging, gulping a cup of English tea to revive himself, and then out again in back streets in a rather depressed white area, he would knock on doors which old English ladies would open up, and Tim would say, "Excuse me, I wonder if you could help me . . . I'm trying to teach English to immigrant children but everything I do until 4 o'clock is then undone. They return to their homes and jabber Urdu, Gujerati, Punjabi with their families until nine o'clock the next morning. Now if I were to bring two of my boys to you this evening, would you let them talk to you in English?" Gaining their oh-so-cautious assent, Tim would hurry back to school and say, "Boys, do you know, there are old English ladies in this town who haven't been visited for years. We're going to help them, aren't we?" So, when two 13½-year-old Punjabi youngsters spend half an hour with old English ladies, who's helping whom? Each is totally convinced that they are needed by the other.

'To serve overseas is a privilege, but to serve his own country is the right of every young person.'

Erich Fromm, in his book *The Art of Loving*, is absolutely right; we're no longer divided in this day and age between the givers and the receivers, we are both simultaneously. We cannot be giving without receiving. I imagine every Peace Corps Volunteer writes within six or seven weeks of arrival overseas, "I thought I'd come to teach, but it is I who am learning." That is the best guarantee that they are doing a good job of teaching. This element of reciprocity is vital.

The *catalytic role* of the volunteer is even more crucial. This experience must no longer be restricted to an elite. To some extent we are all catalysts now. To serve overseas is a privilege, but to serve his own country is the right of every young person. Perhaps you thought I was going to say duty, obligation. I say it is the right of every young person to give something to his own country. To say to any boy or girl, no matter how inadequate their previous background has been, "I can't think of any project that would need you," is a damnable thing to do.

Perhaps my small organization is unique in this respect. We never reject—never. If a boy or girl arrives in

our office with a wooden leg, a stammer and having failed in all their exams, we will still welcome them. Because the great questions are not Yes or No. The great questions are How and Where. Selection is not the key to this. It is allocation. By the same token we never—and this may surprise those who value motivational research—we never ask them why they volunteer. Who knows his own heart? We are a mixture of motives. We may volunteer for one reason and stick it out for another. Perhaps they will know in three or four years' time why they volunteered. Anyhow, certainly in Britain, we don't like to reveal our innermost motives and our hearts to the total stranger who is the interviewing person. And so the question is not "why;" the word is "how."

The spread of concern today is as vital as depth of concern. I think of the stewardesses on those international airlines that serve Nepal; some have been so moved by conditions in an orphanage at Katmandu that they have asked their airline headquarters back in Europe and the States to allow them to take their annual vacations locally, so that they can help look after the orphans. Who would have thought a few years ago that these svelte, suave, princess-like types who minister to your needs in an international aircraft would say, in effect, "we too want to get in on this, we too have something to give to others." I think of the working class mothers in Lambeth, a downtown area south of the Thames, who have formed their own organization of "substitute mums" so that when a mother has to go in a hospital and the father is working, rather than the children being split up and taken into institutional care, they will take the kids into their own families temporarily. I think of the imaginative gesture of balancing the establishment of the Peace Corps with a "Paunch" Corps so that senior people, on reaching retirement, can make some of their accumulated expertise available to others. So many have it within their ability to give something to someone else.

We call some of our volunteers "Trojan Horses," because we place them inside some institution or organization with a briefing that one of their objects is to open the door from within to local young people living in that area who can give some of their own spare time in service. Very few authorities really like the idea that the door may burst open any moment and their sacred precinct be invaded by a hoard of adolescent "eager beavers." But they will accept a long-term volunteer of integrity and reliability, and it becomes part of his responsibility to convert officialdom from within to the use of local spare-time volunteers. The role of the long-term, full-time volunteer as a catalyst, involving others in service, can be very effective.

Finally, and most difficult of all, there is the role of the volunteer as a *protagonist of activism,* that delicate bridge between community service and social reform. What do you do when a volunteer reports that in a mental hospital, when the chief nurse goes around to issue the pocket money, he gives only half to the severely retarded and only one quarter to those who are deaf mutes, keeping the rest for himself? Your indignant volunteer expects you, because you direct an organization that apparently believes in social justice, to raise hell about this. You say, "Wait one moment, not so fast! You may be the last volunteer this hospital will ever take if we protest publicly about this." And he feels betrayed. You are not the sort of organization he thought you were. It is quite a dilemma, isn't it?

'You can no longer pay others to do your loving for you.'

Martin Luther King said shortly before his death that it is not sufficient today to be the Good Samaritan binding up the wounds of the man set upon by thieves, when in fact the real task may be to undertake some form of social engineering to straighten out the road to Jericho so that no more assaults can occur. Straightening out that road to Jericho is no easy task. VISTA is enabling Americans to do things in this field that we have not yet attempted in Britain. They are encouraging the poor and the Negroes to get registered as voters—so that at least they can vote for those who are going to represent them. They are helping to establish fair housing groups, so that minorities can in fact, benefit from anti-discrimination legislation. There are the volunteers in Los Angeles, in the bail bond project, encouraging judges to release on bail those individuals whom the VISTA volunteers in that area feel are good risks. And there are others who have organized consumer-resistance campaigns against firms practicing discrimination. Equally exciting work is being pioneered by the Company of Young Canadians in this delicate, no-man's land between community service, as we understand it, and political action.

But I end on a note questioning the wisdom of too much concentration on poverty and even on the assertion of civic rights. Of course, poverty is a major problem. My own office is in a slum area of London. I sit within a few feet of where one famous character, Jack the Ripper, did in his first woman victim in 1880. But to pretend that this area is typical of Britain is quite unreal. The symbol of the new Britain would, I fear, be a dangling receiver in a smashed telephone booth on one of the new housing estates—broken up, not for the coins in the machine, but out of an excruciating sense of boredom.

We cannot understand the message that is coming through to us through the student revolt if we believe that it is poverty, and poverty alone, that is our major problem. We all know the answer to poverty: it is money. But the problems we are wrestling with — drug addiction, delinquency, apathy, loneliness (and by the way, the young today can be as lonely as the old)—these are problems which cannot be solved just by somebody else's signature on a check. We say to our young people: you have entered an era when you can no longer pay others to do your loving for you. The students at the Sorbonne University nailed a notice on the wall that ended with the words: "Imagination has seized power." We must see to it that imagination *and* compassion seize power in our endeavors.

Alec Dickson has been described as the "founding father" of today's volunteer service. In 1958, Dickson started the first modern export volunteer agency, Britain's Voluntary Service Overseas. In 1962, he established a domestic agency in Britain, Community Service Volunteers, which he presently directs. In addition, he did development work in East and West Africa for 12 years, and was head of UNESCO's technical assistance mission in Iraq for two years. The remarks presented here were adapted from an address he made at an International Secretariat for Volunteer Service council meeting in June.

Congressional testimony highlighted by

Debate on freedom

Every year the Peace Corps goes about the complicated business of getting funded for the next (fiscal) year. This year, like last, the new fiscal year came before the appropriation for it. As a result, the Peace Corps now is funded on a "continuing resolution" basis, Congress' way of allowing an agency to continue operating until its appropriation is passed. This resolution, the second granted by Congress since the fiscal year began July 1, expires September 30.

The budget process began, as always, in early spring when the agency made its Congressional Presentation, requesting $112.8 million for FY '69. Director Jack Vaughn then testified before the House Foreign Affairs Committee and the Senate Foreign Relations Committee, both of which authorized the Peace Corps request. In essence, the authorization gives the Peace Corps the "right to be" for another year.

After the agency has been so authorized to continue operations, its budget request is reviewed and acted upon accordingly. Preceding this appropriation of funds, the director appears before two appropriations committees, the House Subcommittee on Foreign Operations and the Senate Subcommittee on Foreign Operations. Vaughn has yet to go before the Senate subcommittee. Following an appropriation, the Bureau of the Budget gives the amount a final review.

The Peace Corps appropriation is contained, along with that of other foreign assistance programs, in the Foreign Aid Bill. Before the bill can be voted upon, the separate authorizations for the other programs must be passed. Probably the major reason for delay in this year's Peace Corps' appropriation is the difficulty experienced by the Agency for International Development in getting its authorization passed. Congress, in recess for the political conventions, reconvenes after Labor Day.

Congress' increased concern with foreign aid appropriations and foreign policy in general was reflected in questions put to Vaughn during his testimony. But the concern, as expressed in hearings, particularly by Senator J. William Fulbright (D-Ark.), chairman of the Senate Foreign Relations Committee, and Representative Otto E. Passman (D-La.), chairman of the House Subcommittee on Foreign Operations of the Committee on Appropriations, respectively, differed in emphasis.

Rep. Passman was emphatic in his belief that Peace Corps Volunteers overseas should support U.S. foreign policy. In part, he said to Vaughn: "Why do you not take the initiative as an American and recommend that we amend the legislation or policy so these kids—a lot of them spoiled, disappointed in love or something—will go out and take the same position as the State Department people? What would you do, my dear friend, with our military personnel if they got out there and started spouting off like these Peace Corpsmen?"

This exchange followed:

Mr. Vaughn. I would like to have some indication that they have been spouting off.

Mr. Passman. You have already said so. You said they spouted off to you.

Mr. Vaughn. Don't you talk to Americans in a different way than you talk—

Mr. Passman. I talked to them as a group [during a recent trip to Bangkok]. This was not individual Peace Corpsmen. . . . If I had a chartered plane at my disposal and had had the authority, I would have pulled them all in by the nape of the neck and put them aboard that plane and flown them back to the United States. I thought this year you would have come around to saying we want the Peace Corpsmen to support the same foreign policy that our troops in Vietnam, who would be given a general court-martial if they took the same position as these people in the Peace Corps. . . . These people are supposed to impart our correct image in foreign countries. If they spout off to me, they are going to spout off to others. . . .

Mr. Vaughn. I think the purpose of the Foreign Service Officers and the military is so totally different. Peace Corps Volunteers go out, not to carry out U.S. foreign policy, but to serve a foreign country and its people.

Mr. Passman. What are [sic] the Peace Corps supposed to do if it is not to impart the friendly image, that we want foreign countries to have about Americans? If these youths go overseas and are hostile to our foreign policy and so express themselves, as has been stated in the press, are they helping America? Why shouldn't they support the same policy as these boys over in Vietnam, some of whom have died since we started these hearings? Why shouldn't your people support the same policy, Mr. Vaughn.

Mr. Vaughn. Because they go out as free individuals from a pluralistic society. . . . We are talking about two completely different concepts.

Mr. Passman. They [Volunteers] are not different. They are also Americans out trying to impart a correct American image.

Mr. Vaughn. It indicates to me how totally you misunderstand the concept of the Peace Corps and what it is setting out to do.

In the Senate hearings, Senator Fulbright also took up the question of Volunteers' freedom of expression, but from a different angle. He said to Vaughn:

"One of [the] criticisms expressed . . . is that the Peace Corps is changing, that it discourages self-expression

and nonconformity and, therefore, attracts a less-motivated person.

"If that is true, is the Peace Corps losing its vitality?"

The discussion continued:

Mr. Vaughn. I would say that the Peace Corps Volunteer overseas has more freedom of action, of decision, and of expression than any person who has ever gone abroad to represent his society. . . . Many of them [Volunteers] do protest to me and to their Congressmen and Senators and to the press of the United States and, occasionally do this in the local press.

It is more a question of becoming a kind of full-time lobbyist for a policy or issue that disturbs us. If they want to have their say, we allow them to have their say as long as it does not offend the host country or get them mixed up in the local political scene. But having had their say, we expect them to continue with their job and not make this a kind of full time profession.

Sen. Fulbright. Then, is it fair to say it is a matter of degree, they are free to protest occasionally, in a normal way but not to make it a full time business?

Mr. Vaughn. It is both a matter of degree, sir, and of how they protest. We expect them to be sensitive and mature and not offend.

Fulbright also commented on recent criticism of the U.S. Government's inconsistency in sponsoring the Peace Corps and the Vietnam war at the same time. In part, he said:

"Even though I disagree with the war in Vietnam, I still favor your doing the best you can in the Peace Corps even though I believe there is a basic inconsistency for which you are not responsible. I do not know what you can do about it."

Vaughn replied, "If the Peace Corps were an arm of foreign policy, then you would have a strong case."

Fulbright continued, ". . . I am glad to have you say that at least this is your objective, not to have it [Peace Corps] identified with the foreign policy generally; that you have a special role to play that is distinct from that of our general foreign policy as expressed in Vietnam.

"But I do not agree with you that there is not a relationship, or that the Peace Corps is not influenced by the war. There is an overriding impact of the war upon all of us, everybody in this country as well as foreigners abroad," Fulbright said.

LETTERS TO THE VOLUNTEER

The "special extra"

To The Volunteer:

The article by Rod French in the March Volunteer is a most perceptive piece on what it can mean to have been a Peace Corps Volunteer. I agree with him that there is beauty to the whole experience. I am now toward the end of my third year and I can say that I have begun to identify with my environment here to a rather extensive degree. Basically, the reason I stayed for a third year is that I like life here and I have been able to communicate this to the people. This has resulted in an acceptance of me as more of a resident than as a two-year sojourner.

When I get back to the States, if someone asks me what I did, I might answer that I spent three years getting more and more immersed in an Ethiopian way of life. In all honesty, that has been the most significant facet of my continuing experience. Is that what my questioner wants to hear? Well, I am a teacher and I am involved in some community activities. Therefore, I can say that I am making a definite contribution to Ethiopia and its development. And when I came to Ethiopia this is what I thought I was going to do. Being friends with people was part of the job (I am not trying to be cynical—being friends was more than part of the job). The point I am trying to make is that I was not prepared for the eventual impact such friendships would have on my own thinking and attitudes.

I suppose many Volunteers have had some unidentified notions about life and human relationships. But as Mr. French states, there is no real defining process in standardized America. To adjust and become a part of another culture can be, to say the least, an educational experience where our previously vague feelings begin to come into focus. Perhaps even a personal identity begins to take shape.

Peace Corps Volunteers are, and I have been, changed by this experience, changed in having gained insights and having become open to the beauty of the differences among men. I interpret Mr. French's "Well, it was beautiful, man," exactly in these terms. What he is saying is that the experience is something to be built upon, to be used toward a fuller existence in whatever one does.

The Peace Corps experience is a kind of special extra in the maturation process which many people miss out on. To take advantage of this special extra is what the author says. I agree with him.

John Woods

Jimma, Ethiopia

Femininity as fact

To The Volunteer:

Since joining the Peace Corps, I have often heard (and read) that female Volunteers have lost their femininity. With this contention I ardently disagree. They have lost none of their femininity, they have merely adjusted to an equalitarian independence which has been forced on them and expected of them by the very essence of the Peace Corps experience. Nevertheless, this argument has been so belabored that it has receded to the nadir of banality. I read the article "Big sis or plain Jane" (December) and the eloquent retort from Jane herself (April), which, incidentally, has some embarrassingly true criticisms of many male Volunteers. Having seen both sides of this argument, I hope I am capable of putting it to rest once and for all.

George Summerson, Jr.

Madhya Pradesh, India

Turkey shots

To The Volunteer:

Frank Clabaugh's photos of Turkey have stimulated my memory. When my father, a lieutenant colonel in the Air Force, was assigned to Ankara, I was 15. My first impressions of Turkey were based on our expensive apartment way up on the hill, the American Dependents High School, teen club, bowling alley, P.X., theater, and my frightful reactions to Turkish taxi drivers.

Luckily, a chance meeting with a Peace Corps Volunteer changed these concepts. The Volunteer invited me to his home in a small village near

Ankara. It was much more humble than our apartment which overlooked the capital, and his Turkish neighbors were very different from the taxi drivers. I was seeing Turkey as it is beautifully portrayed by Clabaugh, and was so impressed by this encounter that I went on to learn some of the language and customs of Turkey. I began to travel whenever I could and enriched my life through interesting experiences and friendships.

My purpose in relating this incident, which helped motivate me to join the Peace Corps, is to pass on to some fellow Volunteers my belief that the third objective of the Peace Corps can be achieved in part while we are still active.

EDWARD V. GEORGE
Puerto Limón, Costa Rica

Poetic Brother John

TO THE VOLUNTEER:

I offer here a gentle reply to a seemingly somewhat distressed Jane (April):

O Peace Corps Jane
I dig your pain.
It's simply supercilious
That Peace Corps boys
(Those boorish apes)
Should be so uncivilious.
(They think it culturous
To act quite vulturous.)
But wittily, unwittingly
Your deep concern
Has proved the burn—
That Peace Corps girls
Can sometimes be
No more, no less
Than sisterly.

BROTHER JOHN
Bo Sung Chonnam, Korea

A time for action

TO THE VOLUNTEER:

Mr. von Schenck's article (May) about the possibility of an international volunteer service is as irritating as it is interesting. Before I entered the Peace Corps in 1964, there was continual talk of, at the very least, a central clearing house to prevent duplication of effort and financial investment by the increasing number of countries sending volunteers overseas.

While I was in the Peace Corps, the talk continued, the bamboo telegraph at one point bringing me such certain news of the formation of an international volunteer office that I briefly forsook my role as bland Volunteer to write suggestions for such a program to Peace Corps Washington, which, being equally bland, did not bother to answer. Since I left the Peace Corps in 1966, the talk has continued, and Mr. von Schenck's statement only indicates that the International Secretariat for Voluntary Service, the one organization in a position to act, is still talking.

When are we going to do something?

JANE SOMMER
Northampton, Mass.

Recruit the Amish

TO THE VOLUNTEER:

Recently, a newspaper editor proposed the idea of the Peace Corps utilizing the skills of a group of outstanding American farmers—the Amish, the majority of whom are living throughout Pennsylvania and Ohio.

The Amish are known for their ability to turn almost any farmland into productive acreage, using primitive equipment if necessary. This is what the Peace Corps needs so desperately in its agricultural programs.

While recruiting in Ohio we spoke to a number of Amish farmers who showed a sincere interest in our program, although they really knew little about the work of the Peace Corps. In speaking with the bishop of an Amish community, we explained the Peace Corps and how Amish farmers could play a role in it. We were encouraged that he listened so intently to our ideas.

Yet, acceptance of the Peace Corps by the Amish is not without its problems. The Amish consider service to their fellow man as a Christian duty done in the name of Christ, therefore having religious motivation. The Peace Corps is not religiously founded. But I feel this poses no problem; Peace Corps idealism takes many forms. Secondly, the Amish must present, by their own initiative, their case to their local draft boards, convincing these boards that Peace Corps service is in the national interest, therefore, fulfilling their military obligation. Presently, in lieu of their military obligation, many, if not all, of these people work unproductively in state hospitals carrying bedpans for two years. Obviously their real talents are not being utilized. A third potential problem is how this closely-knit group would feel about leaving home. However, draft boards have traditionally assigned these men jobs in hospitals far from their places of residence, often in different states.

On the Peace Corps side of the coin, is selection too rigid for them? Few young Amish men have gone beyond eighth grade, but all are bilingual, speaking a Germanic Dutch as their primary language and English only when necessary. What knowledge of farming they possess is passed obstensibly from father to son for generations.

If the Amish couldn't serve overseas, they might serve in Peace Corps training programs. Their skills with older types of farm machinery might prove advantageous to the trainee who will soon be out working in areas of the world where mechanization is far from a reality. Although Peace Corps Washington is aware of the pipeline that could be opened to the Amish communities throughout the U.S., I'm wondering if the Peace Corps is sensitive enough, flexible enough and honest enough to begin such a dialogue.

CHRIS BUTOWICZ
Peace Corps Recruiter
Chicago, Ill.

Judging staff

TO THE VOLUNTEER:

I'm one of those strange animals called a "re-uppee." Rewards and disappointments aside, I've had the opportunity to serve under four country directors, five assistant directors, and several field representatives. Even a blind fool re-uppee can see the factualness in the aphorism' "Good staffs make good programs and vice-versa." Yet from what little I know of the methods of obtaining and selecting persons for staff positions, it seems the Peace Corps has been terribly lucky. I look about me and nowhere can I see bad staffs and bad programs. Truly, the Peace Corps has been blessed. Nevertheless, will God always remain on our side?

We all have seen how conscientiously the Peace Corps has strived to determine each trainee's quotient of successability. After all, one Volunteer may turn on or turn off somewhere in the neighborhood of 300

people in his village. Accordingly, a staff member may turn on or turn off every Volunteer in the country, a happening encompassing innate ramifications, of course.

In comparison, wherefore are applied those latest scientific techniques of guesswork which classify a staff candidate fit for overseas service? How do we know a potential staffer may not be a five (high risk-high gain) on the adumbration scale?

Barring the dawn of Civil Service reform in the Peace Corps bureaucracy, let me make a suggestion. I recently received from Peace Corps the form letter which begins, "One of the few things that Volunteers agree on is that the Peace Corps should search for and select only those people who have those indefinable elements, that 'something,' that makes them successful Volunteers." The form letter then requested that I submit the names of friends or acquaintances who might join the Peace Corps.

Why don't staff recruiters send out their own form letters to Volunteers in the field? Why doesn't the Peace Corps ask Volunteers to recommend from among themselves several persons they think would make good staffers?

Hark! Is that a Jeremiah I hear stomping lightly up the path?

FRANK R. PAVESICH
Majuro, Marshall Islands
Micronesia

Fan mail

TO THE VOLUNTEER:

I just finished reading the May issue of THE VOLUNTEER and to my pleased surprise, I enjoyed it. This is the first issue I have looked at in months that I really read with interest and from cover to cover.

There was none of the standard picking and quibbling about which is better—urban or rural. There were no long-winded harangues trying to define "Peace Corps" or to classify Volunteers. The other bug-a-boos, training and selection, were handled well, and constructive ideas were presented. Even the letters to THE VOLUNTEER were above par.

Congratulations! Keep on doing some things right.

STEPHANIE MIRANDA
Mukah, Sarawak
Malaysia

To self-select

TO THE VOLUNTEER:

Let's have a "Hear! Hear!" for Donovan McClure's article about selection. Peace Corps is old enough now to know in which direction it is headed, and therefore should not feel the compulsion to mold all of the Volunteers in training (note: not "trainees") into the image of the "Perfect Volunteer." The training staff should work *with* the Volunteer—not be at odds with him—helping him, as McClure says, to participate in training rather than training him. And the only way to do this, it seems to me, is to do away with the overlord system of selection; Peace Corps must accept the Volunteer at the very beginning rather than forcing him to "prove" himself. At the inception of Peace Corps this same ideology of working with the Volunteer may have been the basis of selection, but obviously it has not worked out that way. Therefore something must be changed.

There will undoubtedly be some fear that without selection all sorts of dud Volunteers will manage to find their way overseas. First, I need not point out that selection has certainly proved far from infallible in this area. Secondly, when I hear of the training programs in which as much as one quarter of the group was deselected, I cannot believe that all of these people were destined to be overseas flops. Rather I feel that quite a few potentially excellent to average Volunteers were thrown out with the wash simply because they did not fit the pattern well enough.

I have heard rumors of self-selection training programs that have been or will be, and I hope to hear more in the future.

JAMES HUGHSON
Sungei Patani, Kedah
Malaysia

Teams and schools

TO THE VOLUNTEER:

Having come to the Peace Corps via the International Voluntary Work Camp Movement, namely Service Civil International and American Friends Service Committee, I am fully convinced of the feasibility and potential effectiveness of international teams. The molding of skills and approaches has always been a *forte* of the above mentioned organizations. I have worked as a volunteer and as a director, with multihued, diversely educated, culturally mixed people in road construction in Algeria, self-help housing in the U.S., rural community development in Mexico, and hospital work in Haiti; and I know that Michael von Schenk's assumptions (May) are correct about the high desirability of cautious steps toward some sort of internationalization. The credibility of an international team simply is higher than that of a national group of volunteers tied to its country's policies by many strings.

Just a word in defense of the School Partnership Program, some aspects of which are discussed in the article following von Schenk's. Having been associated in one way or another with over 25 SPP projects in southern Peru and in Bolivia, I have never known of any project in which SPP insisted on any specific standard, especially not as writer Langley says: "the expensive kind required by SPP standards." In the above mentioned areas I have seen schools rise of adobe, brick, planks, poured earth, poured cement with bamboo, sheet metal, tile, asbestos, and concrete roofs. Never did SPP question the propriety of suggested building materials, never did they question architectural esthetics. If anything, it seems to me to be an eminently practical, pragmatic program. I have seen the program function beautifully in a community development context, acting as a real catalyst, but I have also seen it do nothing more than build a school without further ado. Even that, though, seems to me better than no school.

GINO BAUMANN
Peace Corps Director
La Paz, Bolivia

"Trainees" as adults

TO THE VOLUNTEER:

It was a great pleasure to read Donovan McClure's report of Peace Corps Turkey's training proposals (May). As Volunteers who endured a training program in which the "trainees" were regarded as inexperienced, irresponsible and insensitive adolescents, we could not agree more about the "urgent need to treat the Peace Corps Volunteer, from his first encounter with the Peace Corps, as an adult."

Unfortunately, chances for such a "basic turn-around" in training programs would appear to be bleak if

George Powers' "A New Purpose in Training" (also May) indicates the dominant trend of thought. Despite the encouraging title, this article is no less than an energetic reaffirmation of the standard and negative view of the incoming "trainee" as socially inept, naive and immature. The author's contention that "attitudinal change" should be the purpose of training and his dire prediction of failures in the field if such changes do not occur reflects in our opinion, the fundamental fallacy of Peace Corps training philosophy—that is, that the "trainee's" attitudes need to be significantly changed before he can serve effectively. It seems to be assumed in some Peace Corps staff circles that the "trainee" grew up in a social vacuum, that his past experiences failed to develop any social skills or stimulate self-discovery, that "trainee-transformed" Peace Corps Volunteers have a monopoly on social sensitivity and awareness, and that only a three-month Peace Corps crash course can instill these qualities.

Not only are these assumptions obviously incorrect, but, in addition, they are detrimental to the effective functioning of training programs. First, as McClure pointed out, the consignment of "trainees" to adolescent status can only increase antagonisms between "trainees" and staff, especially when the latter are young returned Volunteers. Second, people often accept the social labels placed upon them; to label "trainees" as irresponsible and immature while attempting to train them for positions requiring the reverse qualities is simply very poor strategy. The attitudes that most drastically need changing are those of the trainers, not the "trainees."

LARRY AND JANE FRENCH
Natal, Brazil

Art critic

TO THE VOLUNTEER:

I am the father of two Peace Corps Volunteers. I am puzzled as to what you are trying to achieve.

Most certainly, your June cover achieved a new low in adolescent assininity. The question raised is "What sort of people run the Peace Corps?"

If you can name one constructive idea promoted by Mr. Hanson's doodles, I'm prepared to eat humble pie.

LAWRENCE TERRY
Harvard, Mass.

Memorandum

TO : The field DATE: September, 1968
FROM : The editors
SUBJECT: From teaching to training

In the Morocco TEFL-GRAM (via *Harka*), Moroccan students tell it like it is (as they see it) about their Peace Corps Volunteer teachers. Samples:

He is a yellow beard and the face is a little red.
He has a red free fix.
His bird is gold.
The English teacher is a long man.
He goes to the her house.
He writes the most beautiful lessons.
He studys the students english and everyday is glad.
The teacher is a good actor.
His nose is as long as short.
Our teacher is a best man.
(He) is bigger than the classroom.
When he is lazy and does not work well he is punished.
He plays fat bull.
The teacher is a strange man in Morocco.

□ □ □

From Bolivia comes the word that Peace Corps director Gino Baumann wants to make a new public health policy for all Volunteers in the country—everybody *has* to have a latrine.

□ □ □

Not being familiar with Peace Corps vocabulary, trainee Philip Bland was probably a bit surprised by the reaction when he registered at the training center in the Virgin Islands. But WOW ("The every so often newsletter of VITC") reports that he quickly rallied. A story about Phil's particular prowess as a trainee (headed for Ethiopia) appeared under the headline "Philip Found Not Bland."

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Elsewhere in the training world, Director Jack Vaughn kicked off the summer season with a deft touch of the right foot (see photo)—and officially opened the Escondido (California) Development and Training Center. The center has been established for training groups headed for the Andean countries of Latin America—Bolivia, Colombia, Ecuador and Venezuela. It has also been the site for staging for projects in the East Asia, Pacific region. Of this summer's 84 training projects, about one-fifth of the trainees were at the four Peace Corps training centers in Escondido, the Virgin Islands, Puerto Rico and Leland, La. In addition, 26 U.S. colleges and universities conducted training projects, and almost one-half of all trainees received some in-country training.

Recruiting in style

When colleges and universities go into summer recess, a Peace Corps recruiter may find his tie and jacket out of place. The Northeast Regional Public Affairs office attempted to keep pace by following the students away from the campus this past summer.

Realizing that the strategic location for finding applicants in 90-degree weather might be the beach, some of the Boston recruiters donned bathing suits, piled into a Dodge mobile home, and headed for Cape Cod. Besides mixing with prospective applicants on the beach, the recruiters worked out of the mobile unit. From all reports, the most successful of the bunch was Boris Kodjoe. This is noteworthy, as Boris was never a Volunteer. He is, however, a St. Bernard puppy, owned by Northeast Public Affairs Director Peter Walsh.

Also in the caravan of recruiting techniques was a double-decker London bus found, of all places, on the streets of Boston. Though perhaps not as successful as Boris, the big red bus did attract the curious among the sun worshippers.

The recruiters did not stop at the ocean's edge when it came to finding an audience, as noted by a Cape Cod resident in this letter to Director Jack Vaughn: "This morning, as I was trolling for bluefish in Wild Harbor, off Scraggy Neck in Buzzards Bay, Mass., I accidentally hooked into a 'dixie' cup attached to seven balloons. On each of the balloons was printed, 'Peace Corps—Africa,' and in the 'dixie' cup was Peace Corps Action Card Number B 0208359."

Off the beach, another contingent of recruiters hit the college students at the Newport Jazz and Folk Festivals. In friendly competition, both Peace Corps and VISTA occupied tents on the Festival grounds. Elsewhere, Peace Corps was visible at local and county fairs.

Perhaps to keep in practice in order to avoid a re-entry crisis at the start of the fall semester, the recruiters were also present at various summer schools in and around Boston. However, some of the recruiters with special talents, including Boris Kodjoe, did not feel that this last activity was as successful as the outdoor summer ventures.

Boris Kodjoe, the seated recruiter, meets with fellow staff members during the summer campaign. Surrounding Boris, from left to right, are: Virginia Shyne, Axel Larson, Peter Walsh, Northeast regional director, Pat Oyeshiku, deputy director, Chuck Amorosino, and Janet Archilles, office secretary.

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